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the highest argument await him in the progress of the story. The character and fortunes of the aboriginal inhabitants of this continent; the history of the Dutch in New York; the character and labors of William Penn; the early struggles with the Canadian French; the political conflicts with the mother country, are noble chapters, which remain, even in the seventeenth century. The interest of the narrative will be amply sustained, in the curiosity of its incidents and the gravity of its discussions. It will deserve the continuance of Mr. Bancroft's laborious researches and conscientious and well weighed reflections, and it will amply reward him. If he pursue the work as he has begun it, he will, at the conclusion, stand in a position toward the American people, which the most gifted and successful may envy; and one as far beyond the prizes of an ordinary ambition, as the voice of that fame which can never die, is beyond the breath of party favor. The work is vast, but not too great to be performed; it is not beyond the compass of resolute, persevering, and well directed effort, which in itself does honor to man. The perseverance even of an humble capacity, in a good cause, is a spectacle to command approbation, though sometimes not wholly unproductive of saddening emotions; but the high-hearted and indefatigable perseverance of a gifted mind, devoted to worthy ends, and inspired by pure principle, presents no mean image of that superior power, whose duration is as boundless as its intensity.

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ART. VII.—*Rae's Political Economy.*

*Statement of some new Principles on the Subject of Political Economy, exposing the Fallacies of the System of Free Trade, and of some other Doctrines maintained in the Wealth of Nations.* By JOHN RAE. 8vo. Boston. 1834.

THE author of the work before us is a native of Scotland, who has been for some years past a resident in Canada. He states in the preface, that he has long been engaged in a series of inquiries into the circumstances that determine the condition of men as existing in society, and occasion the varieties in

their moral and political institutions. He had commenced these researches in Europe, and has pursued them though under less advantages since his arrival on this continent. In the course of his studies, he was naturally led to consult the work of Adam Smith, and to examine the correctness of his theories, on the causes of national wealth. The result of this examination was a conviction of the unsoundness of some of these doctrines, and particularly that which is popularly called the System of Free Trade. Having arrived at these conclusions, Dr. Rae was induced to suspend for a time the prosecution of his larger work, in order to develop in a separate one, the particular subject to which we have alluded. The result is the production now before us. The author intended originally to have published it in England, but considering that the recent discussions of the subject in this country, in connexion with our revenue laws, had, in some degree, prepared the public mind for an examination of it in a more deliberate form, he changed his purpose, and concluded to submit his labors in the first instance to the judgment of the American reader.

The work is evidently the production of an original thinker, and embodies the results of much reflection, and an extensive course of reading. It was not written for the mere purpose of making a book, but contains the real opinions of a zealous and honest inquirer after truth, expressed throughout in pure, correct, and at times eloquent language. Possessing this character, the work will be read with attention by those who feel an interest in the subject, whatever judgment they may form of the author's peculiar theories. These, however, are likely to be well received in this country, since they coincide in general with the views that have become of late extensively popular among us, and have been adopted, under the name of the *American System*, as the basis of the economical policy of the government. In fact, the title of *New Principles*, which Dr. Rae has given to them, is perhaps more appropriate to the state of public opinion in England, than in this country, where substantially the same ideas have been so often stated in speeches, reports, reviews and newspaper essays, that they have become in some degree familiar, although they have not yet been embodied among us in any single work of sufficient compass and authority to serve as a text book. Such a work is very much wanted. It is somewhat doubtful whether the one before us will entirely answer the purpose. It will, how-

ever, be viewed, we think, as a valuable contribution to the stock of knowledge upon the highly important subject of which it treats.

The leading ideas in the system of Adam Smith are, as our readers are aware, that the wealth or capital belonging at any moment to any particular community, can only be increased by the accumulation of a part of the revenue; that the reward of labor, under all the modes of applying it, being in general the same, there is nothing gained in the way of revenue by the transfer of a portion of the capital from one kind of employment to another, and consequently, that if such transfer be effected by means in themselves burdensome, as for example taxation, the general result of the operation is injurious and not beneficial. Since then the interference of the legislator, for the purpose of changing the direction of the labor of the people, even when effectual, is necessarily injurious, it is of course better that the individual should be left in this respect entirely to himself.

In the system of Dr. Rae, the leading idea is, that the principal means of increasing the wealth of the community is the improvement of the methods of applying labor, either by original discovery or by borrowing those in use in other countries. A transfer of capital from one employment to another, for the purpose of introducing such improvements, even though attended with temporary loss, would be in the end beneficial. If then the government, by a judicious exercise of the power of taxation, can change the direction of labor in such a way, as to introduce or naturalize new and improved methods of applying it, though the means employed be in itself burdensome, the general result is beneficial to the community.

In the first book, which is of a preliminary character, Dr. Rae states the points of difference between Dr. Smith and himself, substantially as we have here recapitulated them, and takes a general and rather superficial survey of the whole argument. In the second book, which occupies the greater part of the work, he develops at length, and with the aid of copious illustrations from history, the idea, that the great agent in the augmentation of wealth is the improvement of the methods of applying labor, and that the economical situation of communities is chiefly determined by the extent, to which the exercise of the inventive faculty is called forth and encouraged by the circumstances of their political and social constitutions. In the

third book, which is comparatively short and scanty, our author considers, in a concise form, one or two questions relating to the manner in which the government ought to exercise the power of taxation, with a view to the encouragement of domestic industry.

As to the question, whether the wealth of nations is increased mainly by accumulation or by the improvement of the methods of applying labor, upon which our author appears to suppose that he is at issue with Adam Smith, and to which he attaches great importance throughout the work, — we incline to think that the difference between them, on a fair comparison of ideas, would not be very great. Smith regards the improvement of the methods of applying labor as the only means of rendering it more productive, while our author would readily admit that no improvement of this kind could ever increase the actual wealth or capital, whether of an individual or a community, excepting so far as a portion of the increased amount of products might be accumulated. If, in consequence of some improvement, the productiveness of the labor of a community be doubled, the amount of its annual produce will of course be twice as great as it was before: but if the consumption increase in the same proportion, it is obvious that the wealth or capital of the community will be exactly the same at the year's end as it was at the beginning. On these points there can be no difference of opinion. The larger and more important part of our author's work, in which he illustrates the influence of the social and political condition of communities upon the productiveness of their labor, is not therefore, as we conceive, materially at variance with the principles of Smith. The precise point of difference, as far as there is any between him and our author, relates to the question, whether the government can, with advantage to the community, concur in the way of legislation in promoting improvements or introducing them from abroad. This question is treated in a very satisfactory manner in the latter part of the first book. The argument in favor of the policy of protection as stated by our author is, as we have remarked, substantially the same which has been so often presented to the American public in the form of reports, speeches, and newspaper essays, that it has now become familiar, not to say trite. It is summed up with neatness and precision in the following passage.

‘A certain country has the acquired advantage over another of possessing the knowledge of a particular art, which this other wants. The latter, therefore, imports from the former all the goods, the product of that art, which it has occasion for. As it has to pay for these goods, it luckily happens that it, on its side, has also acquired advantages in possessing the knowledge of another art, which the former wants, and the commodities produced by which it has occasion for. In this way, the one sort of goods pays for the other. The natural and acquired advantages of these two countries are either similar or equivalent. That is, their soil, climate, convenience of situation for trade, and their knowledge of other arts, though not exactly the same, are on the whole equally balanced, their population and capital are equal. In short, they as much resemble two neighboring artificers, according to the comparison of our author, exercising different trades, as extensive communities inhabiting separate countries well can resemble single workmen whose dwellings are contiguous. The peculiar manufacture of the one nation is hats, of the other silk goods. The silk goods which the one annually consumes costs it £2,000,000; the hats which the other consumes, the same sum. Of these sums 25 per cent. is made up of transport, including in the term, not the mere freight, but the whole charges paid for internal transport, for warehousing, and for the profits of the different capitals, and wages of the various individuals concerned in collecting the commodities in the one country, carrying them to, and distributing them over the other. Thus the annual sum which these commodities cost each country, over and above the expense of producing them, is £400,000. In this situation things have long remained, and must continue to remain, unless altered by some change in the policy, or great revolution in the affairs of the two countries. “It being only for the sake of profit that any man employs a capital in the support of industry,” and from the acquired advantages which each country enjoys over the other in the production of its peculiar manufacture, it being impossible for any projector to manufacture hats, in the country where hats have not hitherto been made, or silks, in the country where silks have not hitherto been made, but at an outlay of more than 25 per cent. over what they cost in the country where these respective manufactures are established, no such project will be entered on. The legislators of the two countries have hitherto agreed with our author, that, as it is the maxim of every prudent master of a family, never to make at home what it will cost him more to make than to buy; what is prudence in the conduct of every private family can scarce be folly in that of a great kingdom; and that, whether the advantages which one country has over another be

natural or acquired, is of no consequence, it being an acquired advantage only, which one artificer has over his neighbor, who exercises another trade, though they both find it for their advantage, rather to buy of one another, than to make what does not belong to their peculiar trade. Acting on these principles, they have thought it improper to make any alteration in the system.

‘About this time however a change takes place in their opinions, and they begin to think, that as, though it would not be very prudent in the tailor, that he might have his shoes made in his own workshop instead of his neighbor’s, to set about making them himself, or the shoemaker, for the same reason, to set about making his own coat, yet, if there were a town in which there were no shoemakers, but more than enough of tailors, and another, a dozen miles off, in which there were no tailors, but more than enough of shoemakers, it would be a beneficial change for some of the tailors to remove to the one town, and some of the shoemakers to the other, that the inhabitants of both might have the articles fabricated by these different sorts of tradesmen, made at home, that is, within their respective towns, — so, two countries, of which the one made no hats, and the other no silk goods, might mutually benefit by the introduction of the manufacture in which each was deficient, the inhabitants of each in like manner as the inhabitants of each town, having that provided at home, which they must otherwise go abroad for, and thus being saved like them, the expense and inconvenience of transportation.

‘Though such a change, in either case, could not be brought about without expense, and though “its immediate effect would therefore be to diminish the revenue of the society,” yet as after a certain time, it would be likely that the new manufacture would be made at home in each case “as cheap or cheaper than abroad,” its ultimate effect would be, more than proportionably, to increase the revenues of both towns and both countries.

‘Acting on these new views, the legislators of both countries, about the same time, commence encouraging the manufactures in which their respective countries are deficient; and, by means of a system of premiums, bounties, and duties, on the detail of which it is unnecessary to enter, in the course of years, succeed so far, that silk goods come actually to be fabricated in the country where no silk goods were manufactured, as cheaply as where they were exclusively manufactured, and hats to be made, where no hats were made, as cheaply as where hats were exclusively made. Part of the capital and industry which went in the one case to the manufacture of hats, goes to manufacture silk goods, and, in the other case, part of the capital and industry which went to manufacture silk goods, goes to manufacture hats. Both countries produce that at home, which they before imported

from abroad, and are therefore saved the expense attending that importation.

‘Completely to effect this change requires an outlay, in both cases, of £1,000,000. Being effected however, it of course saves each country the expense of transport, which, at 25 per cent. on the imported goods, makes an annual saving of its expenditure, and increase therefore of its revenue, of £400,000, so that, in two or three years time, the sum expended is repaid, and each community supplied with a new fund to furnish additional comforts to its members, or to add to their capital. According to our author’s tenets, this proceeding of both legislators, although admitted to be practicable, is yet held to be necessarily, and in its very nature, injurious.’

These conclusions are too obvious to be contested, and settle the question in favor of the protecting policy even on the simple view of it which is here taken by our author. The bearing of a policy of this description on the population of a community and on its wealth, as connected with the amount of its population, is perhaps even more important, and furnishes a still more conclusive argument in favor of the protecting system. A purely agricultural community, if at all civilized, must export a large proportion of its products in exchange for manufactures. If the manufactures be naturalized, the amount of agricultural labor and of wealth produced by the community is in no way diminished, while the population is augmented by the whole number of persons employed in manufactures, and the wealth of the community by the wealth resulting from their labor. A judicious protecting policy, therefore, not only increases the wealth of a community, by rendering labor more productive, but as far as it introduces manufactures into an agricultural country, increases in the same proportion the amount of labor, and with it all the political and economical resources of the community. This is the form, in which the advantages of the protecting policy have been and will be chiefly felt in New-England. It makes up to us the want of a fine climate and a fertile soil, and enables us to support at home the population which, ever since the settlement of the country, has been constantly drained off by emigration to the South and West. This view of the subject is not adverted to by our author. He professedly omits in fact throughout the work, the consideration of the important topic of population, although he appears, from some incidental remarks, to have adopted the



theory of Malthus. It is not to be disguised, that the omission of this topic is injurious to the completeness of our author's system, and that the view of it to which he appears to incline is directly at variance with his own conclusions, in regard to the influence of the social and political condition of individuals, and consequently of communities, upon their wealth. If the economical condition of individuals, and consequently of communities, is determined, as Malthus would have us believe, by a natural and necessary inequality every where existing between the demand for, and the supply of the means of subsistence, it follows of course that the varieties in the social and political condition of communities, to which alone our author (as we think very correctly,) attributes the varieties in their economical condition, must be in this respect of very little consequence.

Having stated in the first book, the differences between himself and Smith, respecting the origin of the wealth of nations, and discussed the question, whether the government can with advantage lend its aid in the introduction of improvements in the modes of applying labor, our author takes up in the second, comprehending by far the largest and most elaborate portion of the work, the more general topic of the influence of the social and political condition of communities upon their economical well-being. His conclusions on this subject are not, as we conceive, materially at variance with any of the principles of Smith, nor have they any necessary connexion with the inquiry into the expediency of the protecting policy. The topic is one which is not formally discussed in the *Wealth of Nations*, and belongs in fact to politics or political philosophy rather than to political economy, according to the usual acceptation of the phrase. But to whatever science it may be considered as properly belonging, it is at all events one of the highest importance, and of the most interesting character. Our author's leading principle is, as we have already remarked, that the economical condition of communities is regulated, in a great measure, by their social and political institutions. In developing this idea, he has exhibited great ingenuity, extensive reading, and a remarkable power of style, with no other prominent fault, than one, which is itself an evidence of high intellectual ability, a tendency to excessive refinement and abstraction. For the purpose of giving the greatest possible precision to his language, he begins by adopting a new nomencla-

ture, in which the products of labor are denominated *instruments*, intended for the satisfaction of human wants. These *instruments* are then classed into *orders*, according to the periods of time, during which they respectively last. The community which with equal natural advantages habitually produces the largest number of *instruments* belonging to the most slowly returning orders, or in the common language, which exercises the greatest amount of economy and intelligence in the disposition of the products of its labor, will be the wealthiest. The connexion between the intelligence and economy of the community on the one hand, and the nature of the political and social institutions on the other, is sufficiently apparent. It is illustrated in the work before us, by rapid sketches of the state of society among the North American Indians, the ancient Germans, as described by Tacitus, the Romans and the Chinese. As a specimen of the boldness and vigor that distinguish these sketches, we extract a passage which describes the occupation of the territory of the Roman Empire by the northern barbarian.

‘In the times of the Cæsars, Europe was divided, by an irregular line running east and west, into two great parts, the one occupied by the barbarians, the other by the Empire. To the northward of this line, were many rude nations, strong in the mental and corporeal energies of the individuals composing them, and in the willingness of each to devote his abilities to objects conducive to the good of all, but whose strength was largely expended in furious intestine wars. These contests, destructive as they were, did not, however, occasion any progressive diminution of the vigor of the whole body; it was only the surplus powers of the parts that thus ran to waste. The strength of the people of the empire was, on the contrary, derived from their union in one great body, and the power thence resulting of the energies of the whole being directed to any particular point. But this union, as it had been produced by compulsion, augured weakness in the several parts, and was the cause of weakness. What each contributed to the common good was not of will, but from necessity, and, in the strife thus arising, every man learned to consider his own good as separate from that of all others. Hence a continually increasing separation of interests, and consequent continual decrease of power and general decline. The gradually increasing weakness of the empire, while the strength of the nations to the northward, if not augmenting, remained at least unimpaired, rendered the arrival of a period when the former should be over-

powered by the latter inevitable. These barbarians believed, that the riches of the earth belonged, of right, to the best; according to their creed, the bravest. Their most powerful and warlike tribes, therefore, possessing themselves of the more fertile regions, those bordering on the line dividing them from the empire, pressed violently against it, and, opposed by a force continually diminishing, at length burst through it.

‘Three great events, each leading on the other, would seem to have been the necessary consequence of this revolution. Of these, the first was the occupation of the whole continent by the barbarians, and the driving back the still onward-urging host of their brethren; the adoption by them of the arts which had previously flourished in the empire, and their becoming an agricultural people, was the second; and their running the chance of being in turn overpowered by the northern warriors, the third. Until the arrival of the first period, when the continent, having been completely overrun and ravaged by the barbarian multitude, had assumed a form closely approximating to that of the territories they had formerly occupied, there could be no approach to rest, but the tide must still advance. When the receptacle vacant for its reception was once completely filled, the mighty mass had to recoil on itself. The battle of Chalons fixes this period. Europe, with the exception of the corner occupied by the Eastern Empire, and which belonged rather to Asia than to it, seems then to have been nearly reduced to the state of one immense cattle-pasture. But the impetus that had been given still continued, and new hosts crowded on to share that, of which the last fragments had been divided. The reflux then of necessity took place. The hosts of the west and the south, under Theodoric and Etius, met those of the east and the north, under Attila, on the plains of Champagne. The vastness of the masses and the violence of the shock are shown by the destruction produced; the accounts of the period rating the slaughter variously at from one hundred and sixty thousand to three hundred thousand.

‘From this period the great body, neither much advancing nor receding, was agitated chiefly by fierce internal commotions. The time when their violence terminated marks the second period, when the general prevalence of agriculture, lessening the number of warriors, diminished the extent and frequency of wars. The knowledge of the elements of it, and of the other arts, diffused throughout the various multitude that now peopled the continent, could not forever lie dormant. It has been already observed, that the strength of their effective desire of accumulation had been such, as to produce a tendency among them to give greater capacity even to the materials of which they had the command in the northern regions, though at the expense of chang-

ing them into instruments of somewhat slower return, by converting their lands from pasture to tillage. This tendency became inevitably stronger, as they advanced into more fertile soils and milder climates. The revolution itself took place gradually. The exact date of the preponderance of the one condition over the other, cannot, perhaps, be determined but by the effects produced by its arrival. It is only in the state of hunters, or shepherds, that nation can literally go to war with nation. In the agricultural state, it is not the men of the nation, but a small part of them, the soldiery, that fight. Taking this as the criterion, we might fix the reign of Charlemagne, as that, in which war, as the business of European nations, properly ceased. The conclusion of that monarch's reign has sometimes been reckoned the commencement of a period of weakness in the several states, and of want of ability in their monarchs. The historian, it is true, for centuries afterwards, finds no events that he esteems great to record. His art can call up no pictures of heroes leading armies to the field, conquering, or being conquered, overthrowing, or establishing kingdoms. Nevertheless, if the view we are taking is correct, it is from this era that we must date the commencement of strength, not of weakness. The people of Europe then began to rise in the scale of industry. They commenced a new era to which no one can assign a positive termination, because it became their occupation to conquer nature, and not man, and, to the fruits of the one conquest, we can set no limit, whereas the utmost advantages of the other are very speedily exhausted.

‘It may here be observed, that the difference of the strength of the principle of accumulation in nations of hunters, and in pastoral nations, seems to mark out a very opposite destiny to a great country overrun by the one, from that which would await it from being subdued by the other. The naturally low degree of strength of the accumulative principle among nations of hunters, prevents them, as we have seen, from forming instruments of sufficiently slow return to embrace the materials to which the arts of civilized life might give capacity. While in their possession, therefore, they lie unemployed, and useless. The progress of civilization and art, over the continent of North America, is now, every day, bringing to light traces of their former presence, and evidence, consequently, of the existence there at some remote period, of a people far superior in these respects to the tribes that occupied all but the southern parts, when discovered by Europeans. The question has been asked, how did it happen that they, and the knowledge and power they possessed, utterly perished? In other instances, civilization has either protected its possessors, or, if they were overcome, has reacted on their conquerors, and

spreading among them, has, so to say, subjugated and governed them in turn. The history of our own barbarian ancestors has been quoted, as a circumstantial account of this seemingly natural progress. But, if the principles, the operation of which forms our present subject, be correct, they furnish a sufficient cause for the diversity of effects, flowing from the two events, and show, that, instead of there being any reason for surprise at the hunter of the woods disdaining the labors and rewards of civilization, it is rather our business to inquire how he could ever have been led to adopt them. Had the nations whom the north poured forth on the south of Europe, been hunters, and, had no extraneous cause intervened, it is not improbable, that that continent would, even at the present day, have been one wide forest from side to side.

‘The third of the great events referred to, the evils and dangers arising to the ancestors of the present inhabitants of Europe, from their former brethren of the north and east, when the strength of their accumulative principle led them to put off the barbarian, and employ themselves in giving to the materials within their reach the capabilities for the supply of the wants of futurity, which art showed that they possessed, were felt for many centuries. The change they were then undergoing, though it added very greatly to the total numbers of the several nations, lessened the numbers of the warriors. The instruments they formed being of the more slowly returning orders, though the whole income from them was much greater, the labor necessary to produce it was more than proportionally greater, and the portion of the population left free for the purposes of warfare was consequently less. It were foreign to our purpose farther to allude to this cause of commotion and revolution, than to observe, that the mischiefs and dangers arising from it, seem to have been moderated by the very gradual manner in which the change took place, and to have been counteracted, and finally overcome by the additional power acquired through the progress of invention in the arts of civilized life.’

In considering the influence of invention in promoting the wealth of nations, our author has taken occasion to advert to the comparatively scanty advantages, that have accrued in many cases to the inventor himself, from discoveries that have put a new face upon the condition of a whole country. The cases of Fulton and Whitney are striking examples among ourselves of the general correctness of this idea. The author has developed it with more than his usual eloquence, and apparently with some degree of personal feeling. We extract a portion of his remarks upon this subject.

‘ The tendency of these pursuits is to withdraw those occupied in them, from the daily business of society. They fill not the places open for them, and which they are expected to fill ; even when necessity pushes them for a time into them, and compels them to mingle with the crowd, they are marked as not belonging to it. Abstract and scientific truth can only be discovered, by deep and absorbing meditation ; imperfectly at first discerned, through the medium of its dull capacities, the intellect slowly, and cautiously, not without much of doubt, and many unsuccessful essays, succeeds in lifting the veil that hides it. The procedure is altogether unlike the prompt determination, and ready confidence, of the man of action, and generally unfits, to a greater or less degree, for performing well the part. He, again, who dwells in the world of possible moral beauty and perfection, moves awkwardly, rashly, and painfully, through this of everyday life, he is ever mistaking his own way, and jostling others in theirs. To the possessors of fortune, these habits only give eccentricity ; they affect those of scanty fortune, or without fortune, with more serious ills. Unable to fight their way ably, cautiously, and perseveringly through the bustle of life, poverty, dependence, and all their attendant evils, are most commonly their lot.

“ Toil, envy, want, the patron, and the jail,”

are calamities, from the actual endurance of some of which, or the dread of it, they are seldom free. These, however, they share with other men ; there are some peculiarly their own.

‘ Pursuing objects not to be perceived by others, or if perceived, whose importance is beyond the reach of their conceptions, the motives of their conduct are necessarily misapprehended. They are esteemed either idlers, culpably negligent in turning to account the talents they have got, dullards deficient in the common parts necessary to discharge the common offices of life, or madmen unfit to be trusted with their performance ; shut out from the esteem or fellowship of those whose regard they might prize, they are brought into contact with those with whom they can have nothing in common, knaves who laugh at them as their prey, fools who pity them as their fellows. Their characters misunderstood, debarred from all sympathy, uncheered by any approbation, the “ eternal war,” they have to wage with fortune, is doubly trying, because they are aware, that, if they succumb, they will be borne off the field, not only unknown, but misconceived. To have merely to pass without his fame, the poet paints as a fate, capable of adding double gloom to the shades below,

“ Sed frons læta parum, et dejecto lumina vultu,

———— Nox atra caput tristi circumvolat umbra.”

What must it be to those, then, who feel, that, ere final oblivion hides them, calumny must for a time prolong the memory of their existence ?

‘Imperfect man is ever prompt, without any consideration of the motives of the agents, to conceive of the evils he endures as of wrongs received, and to be avenged, on the doers of them. We need not wonder then, that the manifold sufferings of genius should sometimes place it in opposition to humanity itself, and that, in the inconsistency and recklessness of passion, it should turn in anger, and in scorn, as its bitterest enemy, on that of which it is, in heart, the truest lover.

‘These are circumstances, largely affecting the possessors of this faculty, even before they have succeeded in making it manifest, before they have been able to give outward shape to their inward conceptions. There are others, operating similarly, after they have succeeded in producing them. What is really new, has to encounter obstacles of two sorts. It is the nature of men to be copiers, and, with exceedingly few exceptions, they are nothing more. Mere followers they are of rules, walkers in well-beaten paths. Whatever, therefore, is in any degree really new, being probably beyond these rules, is also beyond their judgment. Nor is this the worst ; it is also very frequently in opposition to it ; it disagreeably disturbs and jars the existing systems, by which men guide their feelings and reasonings. Hence the works of almost all men of really inventive powers, have, at first, been either slighted or decried. Cervantes, one of the most powerful and original geniuses of modern times, and who ultimately operated as largely on affairs, as any man whom they have witnessed, was placed by his contemporaries far below the subservient taste of Lope de Vega, and, in his last days, had to turn from *Don Quixote* to a theme correspondent to the bombast of the age. It is needless to multiply examples, — in a similar walk Tasso, and Shakspeare ; in another, Hume and Montesquieu ; in another, Bacon and Galileo, experienced at first either comparative neglect, or partial or general opposition. Few names that now pass current, but rose with difficulty, and were nearly again submerged in their earlier progress, by the shock of opposing prejudices.

‘Nor are the sweets of success itself, in any department of invention, even if tasted, uncontaminated by much of bitterness. It is chiefly felt at the time, as superiority, on which wait envy and flattery. Malice, and insincerity, the great separators of man from man, and poisoners of the pleasures of existence, follow close after. He who gains it, attains an elevation commanding, but joyless, and unsafe.

“ Though high above the sun of glory glow,  
 And far beneath the earth and ocean spread,  
 'Round him are icy rocks, and loudly blow  
 Contending tempests on his naked head,  
 And thus reward the toils, which to those summits led.”

‘ It is death alone that can give him to the full sympathies of his fellows. When the earth wraps her noblest, none any longer envy him, all lament the benefactor, no one sees the rival, or the master.

‘ It is thus that a power, which seems to be at first wakened to life, and to draw its earliest aliment, from the promptings of strong desires in man, to unite himself extensively with his fellow-men, to exist with them, and for them, rather than in himself, as it gathers strength, and predominates in any individual, generally renders him so dissimilar to other men, in his feelings, habits, motives, and modes of action, that it in a great measure separates him from them. Whatever he may be, or may hope to be as an inventor, or author, as a man he is misconceived and misapprehended. Among the men with whom he lives, he lives as not of them, a magic circle is drawn round him which neither he can pass without, nor they, within. Like the attractive and repulsive powers, which one magnetic influence communicates to matter of the same sort, the different direction in which the great moving and cementing principle of society has been made to flow in him, and in them, incessantly repels, and keeps him at a distance from them.

‘ This disjunction and isolation affect various natures variously. Some cannot endure it ; they cannot live but in the constant and intimate sympathy and communion of their fellows. They feel all the loneliness, and little of the grandeur of the desert. They pant for the land of life, and either turning to it, are lost in it, their former existence being remembered but as the wanderings of a dream ; or they perish, from their incapacity to mingle with it. Their finer and gentler natures, fed but not strengthened by contemplation, recoil from the coarse and boisterous spirits, with whom they are brought into contact. They sink in the conflict and pass from life itself,

“ A precious odor cast  
 On a wild stream, that recklessly sweeps by ;  
 A voice of music uttered to the blast,  
 And winning no reply.”

‘ To others of firmer mould, the action of these alternately attracting and repelling powers, the passing from one state of being to another completely opposite, from the turmoil of spirit excited by braving and bearing back a world opposed, to the concentration of contemplative solitude, though wasting, is invigor-



ating. Like steel which is first made to glow in fire, and then plunged in water, the fineness of their temper is brought out by the play of opposing elements. It is observed by Mr. Moore, in his life of Lord Byron, that but for the opposition he encountered, the noble poet had never stood forth in might; that persecution found him, as Rousseau, weak, and left him strong.

‘Some, again, the world without affording no resting-place, entrench themselves in the world within. Their excursions outwards, are carried on, as into a country permanently hostile. To insult, to attack, to overthrow, not to subdue, or establish, is their aim. These are the skeptics, men seemingly abandoning every other hope but that of making manifest their power, a power that has often been greater than they themselves have conceived, and which, doubtless, would many times have been more happily exerted, had they found themselves in happier circumstances. When we read, for instance, the speculations of Hume, we do not always recollect that he had been a needy dependent brother of a Scotch land-holder, had failed in the only attempt he had ever made to establish himself in the world, by entering on business, and had come to middle life, known only as a bookish recluse, unable to do good, and only to be tolerated, because he was too inoffensive to do harm to any one. Such an existence may well account for much of that shrinking within himself, that absence of all heart, that habitual distrust, rather rejoicing to overthrow, than hoping to establish, which characterize his philosophy. Who can tell how great has been the influence of that philosophy, in producing what has been, what is, and what is to be, in Britain, and in Europe? Of this we may be assured, that they are least aware of it, who are most affected by it.

‘There are yet others of higher minds, who, through hopes disappointed, and errors committed, over the waste of the world, and the ruins of their own hearts, can look confidently and courageously forward, to a brighter, though far distant prospect. It is in this spirit that Lord Bacon bequeaths his fame to posterity, and it is through it, that he, who has been to us so notable a benefactor, yet holds converse with us. The manly and generous confidence with which he relies on the better parts of human nature, and, in the midst of so many discouraging circumstances looks forward to the ultimate reign of truth and happiness, constitutes indeed, I may be allowed to remark, no small part of the charm, and perhaps of the utility of his speculations.

Our readers, we think, will agree with us that Dr. Rae has exhibited in this and many other passages of his work, a purity of taste, and a power of style, that are not very often combined with the talent for abstract philosophical investigation.

It is to a similar combination of literary and scientific talents, that we may probably attribute, in part at least, the success and popularity of the principal philosophical writers of the last generation, including Adam Smith, Hume, Stewart, and Mackintosh. With the ability which he possesses of communicating his discoveries to the public in so agreeable a form, we hazard little in predicting that our author, should he persevere in his researches, as we trust he will, is in very little danger of encountering the neglect and abandonment which he describes too correctly as the not uncommon reward of inventive genius.

In the general correctness of the views developed in the second book of the work before us we entirely concur. They belong to a department of political philosophy which has hitherto been very little studied, we mean the investigation of the causes that regulate the origin, progress, and decline of communities. This we understand to be the subject of the greater work originally contemplated by our author, and of which the one before us may be regarded as a section. From the manner in which this portion is executed, we are led to entertain a favorable anticipation of the execution of the whole design. We have some doubts, however, whether the effect is increased by the use of the new nomenclature, which the author has adopted in the present work, and we would respectfully suggest to him the expediency of reconsidering his conclusions upon this point, when he shall have occasion to arrange his materials for a future edition. Something, perhaps, is gained in precision by the use of the language he has employed, but on the other hand, the impression which a remark would otherwise make, is often much weakened by the introduction of phrases which wear a technical aspect, and are not distinctly understood till after a pretty strong effort of attention.

The third book treats of the operations of the legislator on national stock, or in other words, of the practical application of the principles advanced in the preceding ones. The subject is scantily developed, probably from a wish to bring the whole treatise within the compass of a moderately sized volume. Respecting the general principle of the expediency of the legislative protection of domestic industry, little is added to what had been said before, in the first book. In recommending the encouragement of the home manufacture of luxuries by

taxes on imported articles of a similar description, our author makes a suggestion, which we do not recollect to have met with before, and which strikes us as at once ingenious and just. A tax on articles of mere luxury, while it produces all the beneficial effects of any other tax, in furnishing revenue and encouraging domestic industry, is really not felt as a tax by the consumer, since the value and utility to him of the article taxed depend very much upon his being obliged to pay the highest possible price for it. If pearls and diamonds, for example, were as cheap as glass beads, nobody would wear them, and their value and utility for the purpose for which they are now employed, which is that of indicating the wealth of the wearer, is increased by any augmentation of their cost. The amount collected by such a tax is therefore a clear profit to all parties, — the individual, as well as the community, — without any corresponding inconvenience.

In connexion with this subject the author recommends very strongly, the taxing of spirituous liquors, which he considers as belonging substantially to the class of mere luxuries, and as affording, in consequence, when taxed, a revenue to the legislator, without any loss to the individual. We are not sure that the operation of an excise or impost upon spirituous liquors is precisely similar to that of a tax on pearls or diamonds. The former are consumed chiefly for the purpose of sensual indulgence or excitement, and the consumption would no doubt be greatly augmented, by lowering the price. In the other case the argument is, that the lowering of the price diminishes the consumption. But we incline to the opinion, that a heavy tax on spirituous liquors, including wines, is perhaps the best and safest method of discouraging the intemperate use of these articles, and at the same time allowing such a moderate and judicious consumption of them as health, occasion, or appetite may suggest. The doctrine of entire abstinence even from spirituous liquors is hardly defensible in theory, and would be found inconvenient in practice, nor do we know any correct line of distinction, which would authorize the use of Port or Madeira, and prohibit that of Brandy, the quantity of alcohol in all these preparations, as commonly used, being not materially different. But the doctrine of abstinence from wine finds but little favor with the friends of temperance, and this fact may, perhaps, be considered as an indication that the doctrine of entire abstinence, even from spirituous liquors, will not

ultimately be sustained by public opinion. To say that moderate drinking is the real source of all the evils that result from immoderate drinking, is a strange abuse of language, which ought not to be countenanced by men of sense. It is no more reasonable than it would be to say, that moderate eating is the cause of indigestion, gout, and dyspepsia. Taxes on fermented and spirituous liquors, check the abuse of them in the quarters where it is likely to occur, and leave the use free, where it will probably be kept within the limits of discretion and decorum. At some former periods in the history of our country, taxes on spirits have been very unpopular, and have been made the pretext of civil commotions. But since the great change in public opinion, on the general subject of temperance, we incline to think that such taxes would be considered under a different point of view; and if found acceptable to the people, they would powerfully aid, without, however, superseding the necessity of the temperance societies. Extreme plans, whether of prohibiting the traffic in spirits on the one hand, or of leaving it entirely free, without license on the other, though suggested with good intentions, can never meet with general favor; and it is not improbable, that the public opinion will finally settle down upon a vigorous system of taxation, as at once a safe and convenient medium. In making these remarks, we are actuated by no other motive, than a real desire to promote the cause of temperance, which is perhaps, in more danger at present from the errors of injudicious advocates, than from the efforts of those who are directly interested in checking its progress.

The subject of Banks, which is at present the most interesting question in Political Economy to the people of this country, is not much discussed in the work before us. The author, as far as he has treated it, gives the preference to the Scotch system of banking, over all others. It differs, we believe, but little from our own, excepting in the particular, that interest is regularly allowed on all deposits. Our author seems to exaggerate in some degree the advantages resulting from the use of bank notes, as currency. His views are stated in a rather concise manner, in a note written while the work was going through the press, and may perhaps, be reconsidered for a future edition, or a future work.

We have thought that we could not better show our respect for the author of the work before us, and our general approba-

tion of his labors, than by laying before our readers a distinct account of them, accompanied with such extracts, as might give an idea of the style. We consider the inquiries in which Dr. Rae is employed, as among the most interesting that can engage the human mind. He is well qualified, by the nature of his talents and the course of his studies, to pursue them with success, should circumstances give him the opportunity. In the ultimate arrangement of the results of his labors, perhaps it will be found that the portion of the work before us, which treats of the influence of the social and political condition of communities on their wealth belongs more properly to the extended inquiry into the history of man, which our author appears to have in preparation. The omission of this division of his work would leave room for treating in a more full and satisfactory way, within the compass of a moderate volume, the immediate subject which is the expediency of a legislative protection of domestic industry. A well written and well reasoned essay on this question, drawn up in such a form that it could be used with convenience as a text book for students at colleges, would be very useful, and would meet a ready sale. Perhaps our author may find it convenient hereafter to give such a shape to the work before us : in the meantime, we can safely recommend it to all who feel any interest in political philosophy, as one which will well reward an attentive perusal.

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ART. VIII.—*Sheridan Knowles.*

*Select Works of JAMES SHERIDAN KNOWLES, consisting of his most popular Tales and Dramas, with an Original Notice of his Life and Writings. 2 Vols. Boston. 1834.*

‘THE evil that men do, lives after them, the good is oft interred with their bones,’ is a general truth, which, with regard to posthumous works seems to be flatly contradicted. Men are very willing to build the monument of fame, over a dead poet’s ashes. They bewail the blindness of those, who were contemporary with the buried favorite, and lament the insensibility, with which the finest evidences of genius were regarded. The voice of sympathy and condolence is lifted up over